

Elmer Willis Burns  
invented 1843

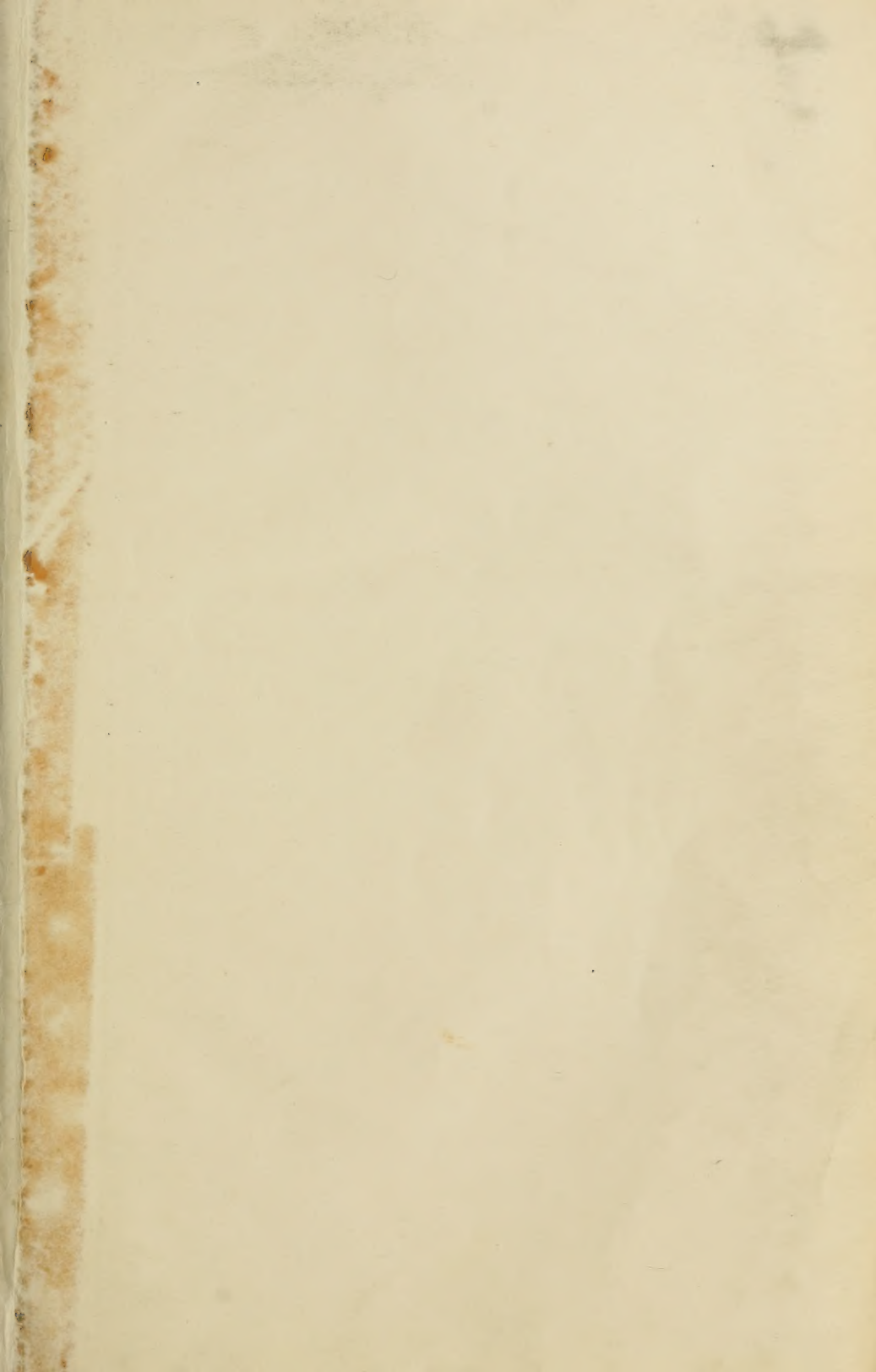


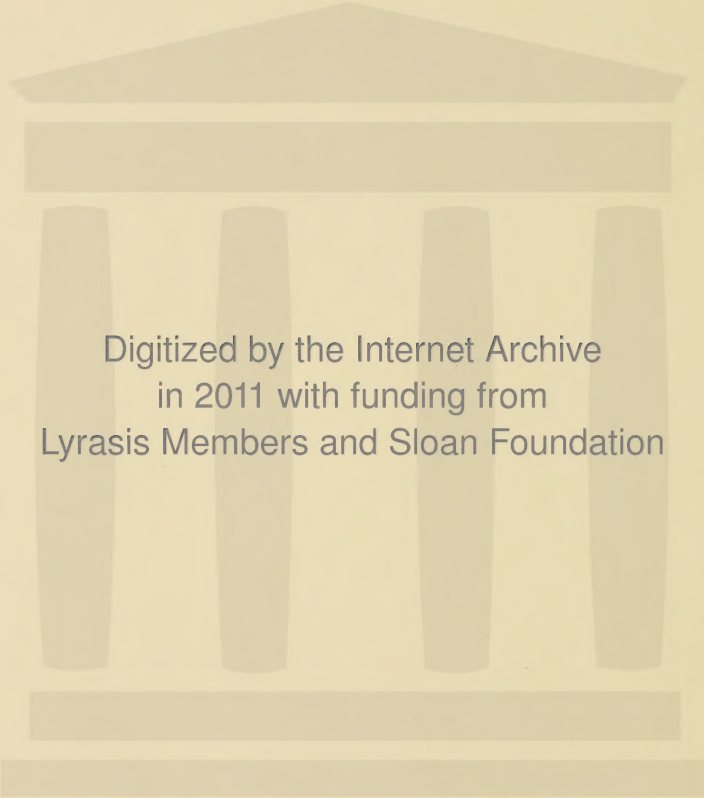
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1833 to 1873.

Elyton - in constitution  
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# MINUTES

OF THE TWENTIETH ANNUAL SESSION OF

## THE CANAAN ASSOCIATION

OF UNITED BAPTISTS,

*Held at Roop's Valley Church, Tuscaloosa County, Ala.,*

Commencing on Saturday, 1st Oct. 1853.

SATURDAY, OCT. 1, 1853.

1. The 20th session of the Canaan Association, was held with Roop's Valley church, according to appointment. The Introductory sermon was delivered by Elder H. G. SMITH, from 1 *Tim.* iv, 16.

2. The delegates then assembled in the meeting-house—the former Moderator taking the chair. After singing and prayer, the body organized.

3. Letters were presented, read, and their delegates names enrolled, viz:

Churches and Counties. Delegates. Ordained Ministers small caps. Licentiate, italic.

Little Shades, Shelby—G. Jones, L. Armstrong.

Hebron, Jefferson—A. McDONALD, *H. Moor*, D. A. Ellington, S. H. Oliver.

Mt. Zion, St. Clair—H. Pierson, S. McLendon, M. Pierce.

Bethel, St. Clair—G. Hollingsworth, J. P. Herring.

Cahaba, Jefferson—J. BYERS, T. FRANKLIN, J. Truss.

Ruhama, Jefferson—A. J. WALDROP, E. Wood, J. Timmons, W. H. McMath, A. B. Turner.

Salem, Jefferson—Z. Hagood, J. M. Franklin, M. Hagood.

Central, Jefferson—W. C. HARRIS, G. Robertson.

Free Chapel, St. Clair—J. Faulks, J. Tucker.

Union, Jefferson—J. B. Draper, J. Ayres.

Canaan, Jefferson—H. G. SMITH, J. H. Baker, J. T. Cain.

Mud Creek, Jefferson—R. Stone, J. Hammond, M. J. Parsons.

Rock Creek, Jefferson—S. Wilky, S. T. Huey, J. G. Huey.

Big Creek, Jefferson—O. FRANKLIN.

Prude's Creek—S. R. Waldrop, W. Burchfield.

Liberty, Jefferson—T. F. Waldrop.

Roop's Valley, Tuscaloosa—D. Burgin, P. Herring, J. W. Davis.

Good Hope, Walker—James Davis.

New Bethel, Jefferson—(lately constituted)—S. Speakman, S. S. Sloan.

4. Elder *H. G. Smith* was chosen Moderator, *A. J. Waldrop* Recording, and *J. H. Baker*, Corresponding Secretary.

5. Visiting ministers were invited to seats.

6. The admission of new churches called for; when New Bethel, in Jefferson, petitioned by letter and delegates, and being deemed orthodox, was received, and the right hand of fellowship given to the delegates.

7. Correspondence was received by breth. Burns and McMath, from the Tuscaloosa Association; from the Coosa River, by bro. Turner; and from the North River, by bro. Brand—Letter and Minutes from each.

8. Committees were appointed, viz: *To Arrange Business*, Harris, McDonald, Hagood, the Moderator and Clerk. *On Finance*, Wood and Turner. *On Sabbath Schools*, Huey, Waldrop, Byars, Cain and Burgin. *On Documents*, Timmons, Truss and Harris.

9. Correspondence was returned—to the Tuskaloosa Association, by Smith, Burgin, Baker, S. R. Waldrop, Cain and Byars. To the Coosa River, by Waldrop, Harris, Hagood and Herring. To the Muscle Shoal, Speakman and Sloan. To the North River, Baker and Cain. To the Autauga, Harris. To the Shelby, Harris, Ellington, Moor and Cain. And to the Alabama Baptist State Convention—Baker, Smith, Harris, T. F. Waldrop, Burgin, A. J. Waldrop, Cain, McMath, Davis and Wood.

10. Appointed Elders Harris and Burns to preach to-morrow, after the Missionary sermon. Brethren Hagood, Burgin and Cain appointed to pass through the congregation and receive collections; which are to be applied to the California and Indian missions.

11. After prayer by bro. McDonald, adjourned till Monday, 9 o'clock.  
[SABBATH.—The stand was occupied by Elder Harris, who preached from *Rom.* viii, and 1st clause 35 v.; and by Elder Waldrop, from *Luke*, xiv, and last clause of 13 v.: “Occupy till I come.” The collection taken, amounted to about \$40.]

12. MONDAY, Oct. 3. The Association met; prayer by Moderator.

13. Rules of Decorum were read, and the roll called.

14. Th committees on Business, Sabbath Schools, Documents, and of the Domestic Missionaries, reported. (See Appendix.)

15. The committee on Finance reported, that there was received from the churches, to print Minutes, \$33 25; for the Association \$19 50.

16. The Bible Cause was under consideration, when, after many remarks, it was voted to engage in prayer, and bro. McDonald requested to pray, which he did. A recess was then taken for dinner, and to organize a Bible Society Auxiliary to the State Bible Society.

17. Report of District meetings made, viz: The 1st District will convene at the Free Chapel meeting-house, St. Clair county, on Friday before the first Sabbath in August. Elder W. C. Harris to preach the introductory, A. McDonald alternate. The 2d District will convene with Mud Creek, on Friday before the 4th Sabbath in July next. O. Franklin to preach the introductory, and Skelton alternate.

18. The next Association will be held with the Cahaba church, Jefferson county, on Saturday before the first Sabbath in Oct. 1854; A. J. Waldrop to preach the introductory, H. G. Smith alternate; W. C. Harris the Missionary sermon, and H. G. Smith alternate. Bro. J. T. Cain to write the Circular, and that it be on the Evils of Intemperance.

19. The Circular for this year was called for; but not being prepared bro. Baker promised to prepare it; and a committee of A. J. Waldrop, Cain, Truss, Turner, and E. Wood were appointed to examine it, and if approved to have it printed.

20. The establishment of a Baptist Book and Sunday School Depository in Tuskaloosa, was brought to the notice of the Association, the establishment of which was approved, and \$19 contributed to it; which sum has been paid to its Treasurer, in Tuskaloosa.

21. It was voted that any church having a difficulty existing between it and a sister church, it shall be the duty of the aggrieved to labor with the offender for satisfaction, and if not obtained, the aggrieved shall petition two or more sister churches for helps; and if they fail, they shall report the case to the Association for a final decision.



22. The remonstrance ordered to be sent to the Coosa River Association last year, having been returned by our messenger, and the difficulty having been settled between the churches, the matter is therefore closed.

23. After prayer by bro. Burns, adjourned till 9 o'clock, to-morrow.

TUESDAY, OCT. 4.

23. The Association met. Prayer by bro. Cain.

24. The Domestic Mission interest was taken up, and it was voted to pursue the same course as last year; and a pledge was taken of what each is willing to pay to the Treasurer at the next Association. \$39 were pledged.

25. *Resolved*, That a committee be appointed, of brethren Truss, Wood, Timmons, Burgin and McMath, to seek out a proper Missionary to be employed; and to report this evening.

26. It was resolved to memorialize the Legislature in favor of the passage of a law recommended by the Selma Temperance Convention. The committee for that purpose were brethren Wood, Truss and Waldrop.

27. The letter to corresponding bodies directed to be printed hereto.

28. The committee on Domestic Missions reported that they had selected Elder H. G. Smith as suitable for the Missionary service, and that he is willing to engage if we will support him. The committee recommend that his compensation be \$40 per month; and that he be permitted to remain in his settlement and at home, one week in each month; and that he preach to the destitute.

29. The further sum of \$45 was pledged for the Domestic Mission; the amount being still insufficient; it was

*Resolved*, That one member from each church be now appointed to be engaged with their respective churches and congregations, to procure more funds; and to report to bro. Smith at Jonesborough, the amount.

30. The members from the churches for the above object, are, Jones, Ellington, Pierce, Hollingsworth, Truss, E. Wood, O. Franklin, Harris, Faulks, Ayres, Cain, Hammock, Wilkey, T. Franklin, T. R. Waldrop, T. F. Waldrop, Burgin, W. Davis, and Shropshur.

31. E. Wood continued Treasurer.

32. Ordered, That the Clerk be paid \$13 35, and that he have as many Minutes printed as the \$20 will procure; and that he retain 100 copies for correspondence.

33. A. B. Turner distributing agent for the 1st district, and O. Franklin for the 2d.

34. Having gone through with the business, after appropriate remarks by the Moderator, a Hymn was sung, prayer by bro. Burns, the Association adjourned.

H. G. SMITH, Moderator.

A. J. WALDROP, Clerk.

*The Canaan Association, to those with which she corresponds:*

DEAR BRETHREN:—The close of the present Associational year brings with it, amongst other things, the pleasant duty of a continuance of correspondence with you. To our Messengers and Minutes please refer for any particulars in reference to us as a body.

We are very desirous that nothing should interrupt our christian intercourse with you, and we also crave your prayers that God may speed us in all our benevolent designs.

## STATISTICS OF THE CHURCHES.

CHURCHES.	Baptised	Ready to	Restored	Dismissed	Excluded	Died,	White males,	White females,	Colored members,	Total.	The churches sent for Minutes Fund and Clerk	M. Mecl.	PASTORS.
Little Shades,	2	...	...	2	11	...	10	12	...	22	...	...	M'Donald
Hebron,	8	6	...	6	2	2	...	...	...	115	...	...	M'Donald
Mt. Zion,	24	2	...	5	...	...	41	39	14	94	...	...	Harris.
Bethel,	...	...	...	6	...	...	17	26	1	44	...	3	Harris.
Cahaba,	2	3	...	5	6	1	25	35	17	80	...	1	Byars.
Ruhamah,	17	15	1	3	3	...	60	78	14	152	...	4	Waldrop.
Salem,	7	6	...	...	...	...	23	40	...	63	...	2	Waldrop.
Central,	5	9	...	1	...	1	8	5	...	53	...	...	Harris.
Free Chapel,	...	4	...	...	...	...	...	...	...	...	...	...	Harris.
Union,	6	1	...	...	...	...	21	26	8	55	...	2	Byars.
Canaan,	9	3	...	6	1	1	...	...	...	52	...	...	Smith.
Mud Creek,	1	1	1	4	...	1	15	29	...	44	...	4	Franklin.
Rock Creek,	...	...	...	6	1	1	27	39	...	66	...	3	Waldrop.
Big Creek,	...	2	...	...	...	...	...	...	...	45	...	...	Franklin.
Prude's Creek,	3	8	...	1	...	...	25	39	...	64	...	2	Franklin.
Liberty,	...	2	...	3	1	...	17	34	...	51	...	2	Skelton.
Roop's Valley,	1	1	2	9	...	...	...	...	...	48	...	2	Smith.
Good Hope,	1	2	...	7	...	...	8	13	...	21	...	...	Skelton.
New Bethel,	...	...	...	...	...	...	...	...	...	7	...	...	Whaley.
	86	65	4	63	26	7	300	415	54	1074			

## APPENDIX.

*Report of the Committee on Sabbath Schools.*

After some examination of this important subject, your committee regret to have to Report, that the Sabbath School operations are greatly neglected within the bounds of the Canaan Association--there being, at present, not more than two Sabbath Schools, which have a regular organization; one of these is at Ruhama, the other at Good Hope.

Your committee consider themselves in duty bound to urge this subject (as forcibly as our space will permit,) as an important means by which the moral training of the young may be greatly promoted; since the leading design of the operation is, to make an early address to their moral powers; to bring the great principles of Christianity to bear upon every affection, and upon those delinquencies that appears in the conduct of the young. Your committee urge the propriety of establishing Sunday Schools at every Church within the bounds of the Association; that parents accompany their children to the Church every Sabbath; that they carry along with them their Bibles and Scripture Questions, and that they use every means and mode to instill those principles into the minds of the young, which would keep up a continual warfare with bad practices, and to the end that all the benevolent affections may be directed to operate in every given circumstance, and in all their intercourse and actions. All of which is respectfully submitted,

S. T. HUEY, Chairman.

*The Committee on Documents*

Report--That we have examined the Documents before us, and find that other Associations are greatly in advance of us in prosecuting the plans of their internal prosperity. They foster benevolent institutions, and efforts are made to educate the rising generation. We find from the letters of the churches in our bounds, that many of them complain of coldness and declension. We recommend to the churches in our bounds to promote the cause of Sabbath Schools; Ministerial Support; Religious Instruction; the distribution of Denominational Books; Newspapers; and Foreign and Domestic Missions. Let us encourage the exercise of gifts of every kind that tend to elevate character, improve morals and all things that may be made auxiliary to the great Gospel plan. All of which is respectfully submitted,

JOHN TIMMONS, Chairman.



*Report of Domestic Missionaries for the year 1853.*

*Dear Brethren* :—We have been engaged, according to appointment by your last body, and have held a number of Protracted Meetings of interest ; and their great good will only be revealed in eternity.

SMITH was engaged 24 days, preached 17 sermons, delivered 3 exhortations, baptised 14 persons, and travelled about 275 miles. FRANKLIN rode 17 days. McDONALD 18 1-2 days, and preached 17 sermons. HARRIS 21 days, preached 23 sermons, and delivered 9 exhortations. HARRIS and McDONALD report 5 baptisms.

## CIRCULAR LETTER.

DEAR BRETHREN :—Let me call your attention to a few thoughts on the pernicious effects and sinfulness of dancing, plays, circuses and novels ; with a few reflections upon our churches. In the examination of this subject, I shall appeal directly to your conscience and to facts. Attending ball-rooms and such amusements is unprofitable to our souls. If, upon examination, we find no real advantage is to be gained, it should curb our inclinations, and induce us to believe that it is our duty to guard against them, and all such amusements. Some plead that much can be learned from these allurements, and say, dancing forms graceful manners : plays teach us human nature ; circuses give us some knowledge of what men and horses can do, by practice ; and that novel reading enables us to understand language, and form a good style, and altogether it is more profitable than some sermons. Such arguments are worse than nothing : for not one of the advantages claimed by these advocates was intended to be gained by these diversions. These ends are all obtained by other and more successful ways, and without any of the objectionable features which are found in these vanities. Preaching is a Divine institution, and we may expect a Divine blessing upon it, and a promotion of our spiritual happiness. These diversions are of human invention, not designed to conform us to God, but only to amuse us. We cannot, therefore, reasonably expect the blessings of God upon them for our real advantage. So much is in these amusements that tends to remove all serious impressions, to corrupt the mind, and promote dissoluteness of manners ; and there is so little that tends to usefulness, that there is the least probability that we can be much or real gainers by them. Who would engage in any of these amusements to learn to hate sin, to love holiness, and be brought near to God ? Do any engage in them with any such views or desires ? I appeal to those who have engaged in them, is it so. What were your desires ? Was it for your spiritual advantage ? Would you not have engaged yourself otherwise, and fled these enticements, had you been seeking the good of your soul ? Have you no religious friends ? Is there no Church ? Where is the Bible ? Can you not unbend your mind, and enjoy these as a season to your soul's profit ? I will venture to say you have no such views, when you engage in these amusements. It is the love of pleasure, of mirth, that engages you in these vanities, and not any view to the glory of God, or to your spiritual good. These amusements, you see, have nothing in them to promote our spiritual good, or are they worthy of our attention in any other way—neither benefitting the mind, body or soul. Time is precious and invaluable. None can speak its worth but a dying sinner, or these who have entered the regions of an awful eternity. And must this time be spent in vanity, or thrown away upon the empty, unsatisfying pleasures of the present life. Time ! O ! What is it ?

Time ! the Supreme !—Time is eternity ;

Pregnant with all eternity can give !—

Who murders time, he crushes in the birth

A power etherial, only not ador'd.

Would to God we all had a proper view of time. Could you not spend your time to better advantage than in such follies ? You may perhaps, say, I may



as well spend my time in this manner, as others, or in traducing or reviling my neighbors, or in light, frothy, or injurious conversation. But, if others spend their time unprofitably, is that any reason why you should act so? Whatever we see in others unsuitable to the Christian character, should we not carefully avoid? Are you excusable in doing yourself what you condemn in others? Is not this sinning against light and knowledge? Will God's spirit always strive with you? But while you are engaged in these amusements how many are engaged in reading the Bible, prayer, meditation, and self-examination, in preaching the Gospel, and hearing it; in ministering to the sick, languishing upon beds of affliction, or bewailing their lost condition, and agonizing on account of sin, or rejoicing in the hope of an eternal life. Would it not be better to be engaged for the interest of your soul? Death is near at hand, though it may not seem so. The time is coming, and is just ahead, when it will be of immense value to us, whether we labor for our own souls or the souls of others. Will the hours devoted to these amusements be a consolation to us in our last moments? Will they afford a pleasing reflection in view of eternity? Will your associations be a refuge, or a solace when the soul has to sum up its fearful reckoning for the dissolution of soul and body?

These vanities deceive the soul from the path of safety, and only once and awhile the silent admonition comes up "warn my brethren that they come not to this place." Would to God all could see the loss of time, and the evils resulting from these vanities, and without delay set about their end. If these amusements, as many plead, could only be a relaxation of the thoughts, or unbend the mind for awhile, to engage more vigorously in religious duties, and go to them with increased energy, then might there be some reason in them. Do these answer the purpose? Let your conscience answer you, who advocate and practice them. Is it an easy transition from these allurements to the duties of a family, or religion; after these, can you engage in reading the Bible, with as much profit as before, or prayer, or meditation, or waiting upon the preaching of the word say? you who have tried. In truth, is it not hard to get the mind in a proper state for any business either for the Church or world. The taste soon becomes vitiated by the follies, and nothing but such, suits this artificial and inordinate desire.

Can you engage with full purpose of heart, in the duties that promote the healthful growth of the soul? Can you go to your Heavenly Father with full confidence, and expect his blessings. Be faithful to your souls! Stifle not your conscience—heed its admonitions. Is not your mind filled for days, with what you have heard or seen, or read, or done, while engaged in these diversions, as you call them?

While attending to these things, do you not neglect more weighty matters? and are you not frequently saying, that you have no time to read the Bible, or go to church, or aid with your money God's works? I candidly ask you, can you, professing to be a member of God's visible church, and still more to the disgrace of the Church, if you are a minister, engage in any such vanities, and have no admonitions of conscience. If you are really a christian, I answer yes for you, and if your conscience condemn you, God is greater than your conscience. And may I not say that whatever religion admits of these amusements, is disregarded and despised by the world, and gives them a contemptible opinion of our professions.—They who practice and encourage such diversions being professors, will easily find, if they will examine into their own hearts, a great decline of a spiritual life, a growing neglect for the duties of religion, and strong symptoms of infidelity, and they will carry out their feelings by an actual neglect of attending upon the duties and privileges of their church, and they gradually become dissatisfied with the simple truths of the Gospel, and the informality and want of gracefulness, among the church members of their churches. Such a spirit commonly flourishes, and has existence in the corrupt fancy of the votaries of fashion. They conform to externals, while they forget the powers of religion upon the heart. And these sickly sentimental models, must be a standard for their excellency and glory of the Gospel of Christ. Under such a state of morbid excitement, produced by these fascinations, is it to be expected, that serious impressions will be deepened; yea, not rather obliterated. Will not children and servants soon disrelish the graver, and more solid duties of life, when parents indulge or encourage such. They soon look upon them as too severe, and they become dissatisfied with attending upon the church and its duties. And they think all the duties and privileges, about which they hear professors talk, as affording such joys and pleasures, are all false; and they look upon them, as so many abridgements to their pleasures, and the fond parent, to his soul's hurt, in-

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dulges the child to make home pleasant, thereby proving by his actions to his children, that religion has no beauties, no excellencies which can engage and satisfy the young heart. What a vast difference is there, to only a casual observer, between a convocation of the saints, sending up in symphonious strains, the Songs of Zion, and then bowed in holy adoration to God, and listening to the simple gospel in melting strains, lifting and carrying the soul beyond itself, enwrapped in visions of paradise, pointing the soul with thrilling delight to our eternal home; to the general assembly and church of the first-born, and Sabbath of rest, and the sickly childish dance, foolish and simple conversation, and still more senseless actions, which are always to be found in these assemblies. What delicacy or refinement can be found in the Circus? Or rather what is not found there, rude, vulgar, immodest, vain actions, low vulgar witicisms, and lude masked songs. Modesty should never be found here, much less christianity. But the layman follows closely the minister, till the world is delighted with christians bowing at the shrine of folly, and travelling the broad road. Brethren, save your money for the gospel, and keep yourselves unspotted from the world. When you read the last tale, or new novel, think of the beauties of our Bible: your best novels are sterile and jejune, deformed and ungainly, in comparison with the riches of thought, the extent of research, the accuracy, the grace and beauty which distinguish the Bible. Its history filled with facts and phenomena, in the natural and moral world, its inspiration and wide range of compass, may be justly and fairly considered as the standard of a polished and useful literature, embracing every subject of human thought, and variety of style, its chaste, nervous diction, its simplicity and strength, its unrivaled beauty and sublimity, its choice arrangement of words, at all times dignified and serious, without pomp and parade, everywhere inculcating truth, with the rhetoric of inspiration. Its narratives are the most simple, natural and affecting. Its characters walk and breathe; you see them, you hear them; and what can equal the didactic and argumentative portions of the Bible, found in the Prophets, or in the discourses of our Saviour, or the epistles of Paul. Nowhere out of the Bible, can passages be found to equal some of them in force, simplicity, and sublimity. Their flowers do not fade, nor does their fruit lose its freshness. They are always new, the oftener they are read, the better are they known, and the more highly relished. And what can equal its poetry. At one time, it is sublime and beautiful, like the mountain torrent, swollen and impetuous by the sudden bursting of a cloud. At another, it is grand and awful as the stormy Galilee, when the tempest beat upon the fearful disciples; and again it is placid as that calm lake where the Saviour's feet have pressed upon its waters and stilled them to peace. Its style is pure, native, uncorrupted, idiomatic English. It is the best preservation of our language in all our literature. Who, then, I ask could lay down such a book as the Bible, for a sickly love tale!—his taste must be greatly vitiated, or unformed.

If you treat your children as a skilful physician, administer such medicines as will remove the disease, and not minister to their whims, which often brings on relapse and death. And even though it should make you, children sick, fearlessly administer it, according to the prescription of the greater physician of souls. Is not the soul of more worth than the body? do you spare any pains or money on the body diseased or well? why then do you act less prudently in one case than the other? Remember the body must die, but the soul may live, if treated successfully—and to live, it must be so treated. Will not God require the life of your child at your hands?

Children and those who indulge in these follies become extravagant and vain, and look upon Ministers as useless, and would not even go to the house of God were it not for company's sake. Our churches which have been our pride and happiness, amid the storms and tempests of life, are deserted for a more fashionable, and by degrees, the plain teachings of the Bible are disrelished, then disbelieved, and they fall into some soul destroying doctrine, and boldly sit in the seat of the scoffer.—Are any of these things true? do you know any examples? will you set your council and example against these? The professed christian instead of growing in grace, and going on to perfection, if he continues in these vanities, becomes a dwarf, and instead of his light shining, so that others may see his good works, and glorify our father which is in heaven, he becomes a stumbling block to his brethren, difficulties arise in his church, and not only is himself excluded, but others with him; and then our hearts are pained at the situation and condition of our churches. Our churches must be purged, by giving our hearts wholly to God. In vain may we expect a reformation, when we refuse our hearts to the holy spirit. We

must give ourselves to reading, meditation and prayer, at regular stated times, and attend our church meetings with a full purpose of heart. When we go to the house of God, let us think and speak on nothing else until we return again to our daily avocation. In order to do this, engage in conversation upon our sinfulness, and depravity, God's great and distinguishing mercy in sending his son into the world to redeem our guilty souls from death, the doctrine and precepts of the Bible, with such questions as, brother what does this passage or text of Scripture mean, then engage in singing and praying; and permit no intrusion upon the time you have set apart for the service of God. Attend church every Sabbath, with you family when you can, and form Sabbath Schools. Make yourself acquainted with your creed or abstracts of faith, and see that every member of your church understands well its peculiar usages, and the scripture proof for them. Be ready to give a reason for your hope, and profession, whenever asked for by any one. Always before you read the bible, spend a moment in prayer, and by these means, God will give the power of religion in the soul: then give timely aid to your pastor; let him devote all his time to reading, meditation and prayer, that he may minister to your souls's edification. If we starve our pastors, our spiritual welfare suffers; and we are plainly losers. You know it is both scriptural and reasonable, that a Minister should be paid liberally. None of the professions suffer from you—for fees; you pay them liberally. Is not the soul equal in value to your legal rights? or the health of your body? and compare the labor of each, and then the fees. Brethren, it is a shame upon the churches; you can pay, if not money, its value, what the pastor can live upon. Let him be learned in his profession as others in theirs; but how, brethren, can he, unless you free him? Encourage your brethren to exercise their gifts in reading, and expounding a chapter publicly every Sabbath in the churches, and by this means, you will acquire a degree of boldness in the faith, and edify your churches, and after a while, they will be supplied with pastors, and our church will be strong in the faith, not carried about by every wind of doctrine. Let our next associational year, gladden all our hearts, if God permits us to meet together.













